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Periodical Criticism.

Under this uninviting title, we copy from the Christian Spectator for the present month, some excellent remarks on a subject of much importance. The article from which we derive them, is a long one, and somewhat too diffusely written for our purpose, and we therefore present no more than some of its most important features.

There is a popular prejudice existing against the whole subject of criticism; and we shall be glad if the following remarks can do any thing towards its irradication.

"A large proportion of the subjects on which books are written, lie at a great distance from the ordinary business and pursuits of men, and do not generally interest them. There is danger therefore, that ignorance will prevail on many important subjects, unless some way be devised to kindle discussion, and excite curiosity towards them. Another difficulty is, that even good books on interesting subjects, are frequently voluminous, and contain much matter, not generally interesting. On the other hand, bad books are continually written and going into circulation in which the "worse" is made to appear the "better reason," and poison is concealed under the forms of logic, or the flowers of art and rhetoric. The unassisted many are unable, without greater maturity of judgment, and more time and devotion to literary pursuits, than they can be supposed to possess, to strip from the corrupting principles of such books, the drapery of the enchanting eloquence by which they are surrounded. There are many books not intrinsically vicious, but whose circulation operates to debilitate the public mind, and unfit it for sober and useful investigation."

"Another happy effect of literary criticism, is to hinder, if not to prevent, the multiplication of good-for-nothing books.—And how many of them have issued and are daily issuing from the presses of England and America? The works of the masters, are expelled from the niches they ought to occupy in the public memory and attention, and replaced by works professing to teach science without study, by flippant books on theology, by poor poems, poorer plays, and still poorer and more despicable novels.—These by thousands and ten thousands hover like crows over the field of literature, intercepting like clouds the light of a purer taste, choking like weeds every plant of a useful kind, as soon as it springs up in the public mind, disgusting men of sense, filling the heads of the unthinking with false and exaggerated ideas of human nature, and substituting a sickly sentimentality in the place of the hearty morality of a better age. How valuable then is *any* thing that strikes at these effects by preventing their cause. And criticism will do this, if any thing can—at least, we have every reasonable security that criticism will do its duty in this behalf. For, it must be allowed, that criticism sharpens the perception of faults: and none have ever accused it of a tendency to inspire that easy good nature which winks at, rather than exposes them. Against any such tendency there is a sufficient counterpoise in that love of superiority, which is common to all minds, and which makes the detection of a fault or defect, the subject of more exquisite pleasure and self-gratulation than even the production of a splendid original beauty. If criticism fearlessly attacks the works of gigantic minds, would she forego the easy and secure castigation and snivelling imbecility, especially, if provoked by its success?—Her history answers, no! The history of our own time answers, no! For, it is but recently, that Gifford breathed on Dedacrusca's air castles, and they fell—it is but recently that criticism has exorcised Lewis's devils, hung up his monks and inquisitors in chains; and consigned his books to the common hangman; and these are indications that she will soon inflict the same penal vengeance on Lord Byron's pirates and murderers. If criticism cannot abate nuisances, it can, and it does, diminish their influence, and limit their circulation, by emptying the vessels of contempt and ridicule upon them. But in estimating the merits of literary criticism, it is necessary, not only to recollect the droves of worthless books, whose tardy pace she has quickened into their native obscurity and oblivion; but also how many the fear of her gorgon face has prevented from being published. But for this, how often should we be called to be dissolved by the eloquent strains of insignificant poetasters, whose harps, alas! now hang upon the willow! How many griefs and distresses of lovelorn damsels and immaculate heroes would be inflicted on us by novelists, who are at this moment engaged in some less perilous, though more humble employment."

"Another effect of criticism, is to compel authors to write well and ably. The very existence of an able and independent body of censors, ready to detect, and willing to expose their "lame and impotent conclusions," their negligence, false taste, and mistakes will operate as a check on that indolence to which literary men are peculiarly prone, and keep the muscles of their minds in full tension. No author was ever more severely and perseveringly criticised, than Pope; and although his irritable spirit has hung up his critics to the contempt of posterity in his Dunciad, yet to ther , perhaps, more than to any other cause, was he indebted for the peculiar excellence of his writings and the permanent duration of his fame. But while criticism exerts this salutary control over established authors, does it not tend to repress the ardour of the young and inexperienced adventurer in the sea of literature? Never, I answer, except where the fear of disgrace is a stronger sentiment than the love of distinction—a temper of mind hardly consistent with intellectual superiority, and still more seldom found combined with the inexperience and fearless impetuosity of youth.—But every man, whether young or old, whether inexperienced or not, is capable of making a correct, at least, a *tolerably* correct estimate of his powers. If that estimate should be humble, and public opinion should ratify it, and he should still resolve to embark on the troubled waters of literature, criticism will certainly quicken his diligence, and might lash him into respectability. But the real *genius*, with his consciousness of quicker perception, more comprehensive views, and greater intellectual wealth and strength than other men possess, and with the lofty hopes and ardent ambition which generally accompany such endowments, what effect can censure and opposition, whether minute or not, have on him, but to provoke him to more vigorous and persevering exertions; and such is the lesson that the history of literary contests reads to us, from that between Milton and Salmarias, to Jeffreys' attempt to strangle in his cradle the poetical Hercules of our own time. For, if there is any strong passion, it is the love of literary offspring;—proportionably strong is the resentment of any real or imagined abuse of it. The same love of superiority that urges the critic to make the attack, will rouse the author to repel it. The irritated, not humbled spirit, pants to regain the estimation it feels the consciousness of deserving, and the ability to acquire; and good sense will finally suggest to him that it is not by angry invective, in which the public can feel no sympathy, that he can hope successfully to repel it;—but by correcting himself in those points where he is defective, and strengthening himself in those where he is strong. He knows, besides, that genius by its own intrinsic energy can remove, or by its elasticity, can bound over every obstacle which unjust and malignant criticism can raise in its way.

"There is still one interesting light in which the subject may be viewed, in relation to the present political situation or future prospects of the world. The coming age, like the last, will probably be, "Evum clarum, et memorabile gratibus." The world, it may be said, is at peace. It is.—But it requires little discernment to perceive that this calm is but the portentious tranquility that precedes the launching of the thunders, and the sweeping desolation of the storm. For monarchs have formed a combination, fearful for its vast strength and extent—a combination that will infallibly call forth resistance—to crush the spirit of liberty wherever it has appeared.—They have forfeited their repeated promises and oaths to their people to give them *chartered* security for their rights; to introduce the representative principle into their governments; and they are doing their utmost to cover the earth with the clouds of barbarism, darkness, and monkish superstition. There have been proofs of this truth in abundance; there is a memorable illustration of it at this moment. Greece! after lying 1500 years involved in the glooms of barbarian darkness—Greece! whose name no scholar ever pronounced without a glow of enthusiasm—Greece! over whose decline, fall, and multiplied oppressions, genius has poured her tears and lamentations, from the age of Cicero to our own—Greece has raised the song of freedom in her vales, and planted its standard on her mountains—her sons have knit the phalanx of Epaminondas again, and through a sea of blood and the desolation of their country, have almost succeeded in repelling her barbarous despots from the shore, characterised but a short time since as the

> "Voiceless shore
> Where the heroic harp is tuneless now,
> The heroic bosom beats no more."

How then did England, so long the only example, and refuge, and watch-tower of freedom on the eastern continent, regard this conflict—England, whose sons are well embued with the very spirit of Grecian literature, and bathed in its classic fountains?—Did she rush to the assistance of that Greece, from an imitation of whose free spirit she had derived her pre-eminence in power, in arts, and in arms? This she would have done under the administration of a Chatham or a Fox: but a different policy now guides her councils. She has remained a cold and indifferent spectator of that conflict, or rather all she has done, is to refrain from joining her arms, with those of the relentless enemy of Christendom, and the remorseless assassins of men, women, and children, to crush the almost expiring efforts of Christian Greece to be free! Have we forgotten, in violation of the laws of nations, contrary to their consent, and by brutal force, the annexation of Genoa to Sardinia, and of Venice to Austria? under the arms of whose crushing despotism, "The ocean-born and earth-commanding city is ready to sink like a seaweed into whence she rose," and the dirge of the poet over her sinking greatness to be realized?

> O Venice! Venice! when thy marble walls
> Are level with the waters, then shall be
> A cry of nations on thy sunken halls
> A loud lament along the sweeping sea!

Have we forgotten the unprincipled attack of Austria and Russia on the independence of Naples—an attack in violation of the first principles of the laws of nations—for these declare that every nation has a right to manage its own internal concerns, and modify and change its form of government as it sees fit, so long as it interferes with no other. But the growth of free institutions was a thing so pernicious to the peace and happiness of mankind, that to check it was an imperious duty on the part of their royal guardians, and justified their violation of a principle to which they themselves had often appealed for their own protection.—For these self-same monarchs had made it a subject of loud and repeated complaints against revolutionary France, that she had made war to impose her form of government on them! and insisted that she had no right to intrude her liberty on other nations, if they did not want it. But they, it seems, had a right to destroy by force, a constitution which a nation had made for itself, in the exercise of its free agency, and to re-establish in the fulness of unchecked and unlimited despotism, the throne of a weak and vicious tyrant amidst the curses of an indignant, but alas! helpless nation. But we are to seek for proofs of these designs, not only in the foreign, but in the domestic policy of these monarchs. It is a truth, evidenced by their repeated attacks on every liberal and free institution, which time and tyranny had spared—by the systematic opposition to the introduction of all such as the genius of the age and the advancing improvement of mankind require; evidences also by their pertinacious defence of existing abuses, and their persevering efforts to restore the prostrated institutions, and exploded maxims of the times gone by—institutions and maxims equally at war with the intellectual dignity, the moral health, and the political happiness of man.—Now, how can this gigantic attempt to roll back the advancing tide of improvement be resisted. For unless it be resisted, liberty will be driven from Europe—she will be lost for a thousand years, perhaps for ever, and bear down with her, like a sinking ship, civilization, arts and sciences,

> "And all things that humanize and bless mankind."

If the friends of freedom have the spirit to resist, with what weapon can they hope most successfully to encounter the vast superiority of physical force, which monarchs have arrayed on their side. Sound literature, I answer; but literature brought home to the fire-side, business, and bosoms of all men—literature in the shape of powerful and argumentative refutations of insidious and artful defences of abuse, tyranny, and bigotry—holding up clear valuable expositions of the true principles of civil liberty—warning mankind of the dangers that surround them, and animating them to firm, unwavering, eternal resistance! Periodical Criticism, in other words, has appeared from the master-spirits of the age! For criticism has, in our own times, taken a loftier height, which it has sustained on a stronger wing. It is no longer confined to the correction of the minor defects and evils of literature. Since the establishment of the Edinburgh Review, it has assumed the grave office of guarding and defending the rights and interests of mankind; and is rapidly acquiring a vast, and we believe, will ultimately acquire, a controlling influence, over the destinies of nations. For the splendid success of the Edinburgh Review, led to the immediate establishment of numerous similar publications in England, France, Germany, Italy, and every civilized country. They are increasing. They have proved the able defenders of free principles—and now every gale that blows wafts to the four quarters of the globe triumphant exposures of abuse and eloquent appeals in favour of freedom.

"Let it not be said that Critical Literature may be made an engine of despotism as well as of freedom. Should despotism undertake to employ it in her cause, a conflict of opinion will immediately arise in the literary world; this will inevitably excite and enlighten *general* inquiry; and enlightened inquiry is the broad road to correct conclusions. In such a contest liberal principles have nothing to fear. Demosthenes won the argument, though Philip gained the battle. And here is the danger. The ignorance and rooted prejudices of mankind give their monarchs the control of the physical strength of society. Remove the cause, you remove the effect; and the physical, as well as moral and intellectual strength of society, will be on the side of freedom. Perhaps I have ascribed to this cause, greater agency in the production of this effect than it can fairly claim; but all who remember what criticism has done within twenty years, will consider that its influence will be very great; and every spark struck out by the collision of opinion will augment that illumination which will ultimately—we pray, hope, believe—expel political darkness from the universe!

EXPOSITION.

The following exposition of a passage in the Psalms appears to us to be very judicious; yet should it not be entirely authorized, it at least contains a valuable moral.

PSALM XXXVII. 25, 26.—"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread; (26) He is ever merciful and lendeth; and his seed is blessed."

Interpreters of scripture have found some difficulty in reconciling the 25th verse to matters of fact; for it is admitted that some truly pious persons have been reduced to extreme want. and that their children have been under the necessity of asking alms. Some commentators have therefore said, that although this be a fact, yet it was one which never came under the personal observation of king David: others have confined the assertion to the Old Testament dispensation, the promises of which were chiefly temporal blessings.

But perhaps, the difficulty arises from disjointing the two verses, the 25th and 26th; and indeed innumerable mistakes arise from the detachment of passages which are closely connected in sense, but unhappily separated by figures. In the present case, it is only necessary to inquire, who is the "righteous man" intended in the 25th verse? We are informed in the 26th, it is he "who is ever merciful and lendeth;" it is he who "disperseth abroad, and giveth to the poor;" and to such persons there are many precious promises. The God of truth hath said, (Prov. xix. 17,) "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he repay him again." Do we believe this? Another promise (Prov. xxvii. 27,) is still more to the purpose, "He that giveth to the poor shall not lack."

An old writer on Providence says, "We sometimes see religious men, (though it is a hard task—I would not willingly be employed in it—to reconcile hardness of heart to religion;) yet so it is, that we sometimes find persons who *seem* to be devout and religious, yet when you come to them for an act of charity, Oh! it grateth them; a six pence comes at two or three pulls, and with many a grudge and excuse. You may possibly see such a man decay, (God distributes his estate because *he* would not) and such a man's seed you may see begging bread; but for "a good man," "one that disperseth abroad, and giveth to the poor"—"one who is ever merciful and lendeth." David never saw such a man's seed begging bread. It is no wonder that thousands of men grow poor by lending; but he that by giving to the poor "lends to the Lord," never lost by that lending. The great God "never yet failed, never yet was unfaithful."

Let not the wealthy fear that they shall themselves be impoverished, or that their families will be injured by their liberality to the poor; it is "the surest way of thriving," and the best expedient in the world to enrich their children. "Here is his bond, and it must be a good one, if the Scriptures be the word of God. The richest man in the world may for aught we know, be poor to-morrow, or he may prove unfaithful to his word but the Lord is the everlasting possessor of heaven and earth, and, he cannot lie, nor deceive any one that trusts in him. God will be sure to pay what is given to the poor at his command with great increase. The greatest usurer on earth cannot make so much of his money as the man that gives to the poor."

London Ev. Mag.

TRACT ANECDOTES.

From the London Tract Magazine.

From Walworth, Eng. Auxiliary Tract Society.

A poor man with a wife and family was visited, and the Tract entitled "*A Conference between Jesus and a Doubting Christian*," was left with him. After the visitor was gone, the poor man read the Tract and found great consolation from its contents.—This little book, with the conversation of the visitor, was, by the blessing of God, the means of bringing that peace to his soul, to which he was before a stranger; and he died trusting in the Lord Jesus Christ for Salvation. After his death, the visitor exhorted his widow to attend the house of God as often as she could, and she occasionally complied. Some time had elapsed, when, as she was hearing the word of God preached, the Lord was pleased to awaken her to a sense of her danger as a sinner; this produced deep and lasting convictions, and they increased so much as almost to drive her to despair. Just at this moment she thought of the Tract that was lent to her husband, and which she had formerly read; she immediately made application to our friend, and requested that he would lend it to her again. Not having in his possession the Tract she wanted, he gave her one entitled "CONSOLATION UNDER CONVICTIONS," by the late Rev. J. Newton, and another Tract. She read them attentively, and the Lord was pleased to bless them to her soul.

From Devonshire.

A gentleman, in the neighbourhood of B——, was in the habit of dropping Tracts on the highways, and thus diffusing the knowledge of the word of life. A poor man, who was a profligate character, took up one of them, "IMPORTANT QUESTIONS," and read it. His attention was engaged—his heart was impressed—he was induced to attend the preaching of the Gospel, and an important and lasting change appears to have ensued.

I was lately called to go about three miles from this place, to visit a poor woman who had attempted self-destruction. Such a scene of ignorance I never witnessed;—neither she nor her husband could read!—She declared herself to be sorry for what she had done, but appeared to have no conception of the guilt of the action. I endeavoured to point out her awful state, and asked her if she knew any thing of Christ, or had ever heard what he had done for sinners? She told me no: and when I endeavoured to set forth the work of a Saviour, they both expressed the greatest surprise. They had lived in a Christian country upwards of 50 years, and knew not even in word, what Christ has done for sinners. Some friends have promised to visit them.

Fragments.

THE IMPORTANCE OF PUNCTUALITY.

Method is the very hinge of business, and there is no method without punctuality. Punctuality is important, because it subserves the peace and good temper of a family; the want of it not only infringes on necessary duty, but sometimes excludes this duty. The calmness of mind which it produces, is another advantage of punctuality; a disorderly man is always in a hurry; he has not time to speak to you because he is going else where: and when he gets there, he is too late for his business—or he must hurry away to another before he can finish it. Punctuality gives weight to character, "such a man has made an appointment. Then I know he will keep it."—And this generates punctuality in you; for like other virtues, it propagates itself. Servants and children must be punctual where their leader is so. Appointments, indeed, become debts. I owe you punctuality, if I have made an appointment with you; and have no right to throw away your time if I do my own.

INDUSTRY.

Man must have occupation or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The world does not contain a briar or a thorn that divine mercy could have spared. We are happier with the sterility which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion.

The body and the mind are improved by the toil that fatigues them; that toil is a thousand times rewarded by the pleasure which it bestows. Its enjoyments are peculiar, no wealth can win them. They flow only from the exertions which they repay.

SERENITY.

A military officer being at sea in a dreadful storm, his lady, who was sitting near him, and filled with alarm for the safety of the vessel, was so surprised at his composure and serenity, that she cried out, "My dear are you not afraid? How is it possible you can be so calm in such a storm?" He arose from a chair lashed to the deck, and supporting himself by a pillar of a bed place, he drew his sword, and pointing it to the breast of his wife he exclaimed, "Are you not afraid?" She instantly replied "No, certainly not.' 'Why?' said the officer.—"Because" rejoined the lady, "I know the sword is in the hands of my husband, and he loves me too well to hurt me." "Then (said he) remember I know in whom I have believed, and that he holds the winds in his fist, and the waters in the hollow of his hands."

ACTIONS AND PRINCIPLES.

A bad action is like a single murder, but a wicked principle is like throwing lighted gun powder into a town; it is like poisoning a river; there are no bounds, no certainty, no end to its mischief. The ill effects of the worst action may cease in time, and the consequences of your example may end with your life; but souls may be brought to perdition by a wicked principle, after the author of it has been dead for ages.

None of the concerns of the Redeemer should be accounted small, because his authority is great; all his affairs are wisely adjusted, and the best conducive to great ends; Whatever he adopts as part of his cause, is sufficiently great for his followers to espouse and of too great moment to be neglected by them. Every pin in his temple is necessary, and designated for its proper use.

In all ages, men coming out of great trials have been the most instrumental to the good of others; for God doth not greatly exercise any of his, but with some special view to his own glory.

As the waters that sunk the men of the old world, raised up Noah in the ark, so death which sinks sinners into hell, raises up saints to heaven.

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.

From the Recorder & Telegraph.

PRAYER FOR THE COLLEGES.

The word of God discloses visions of future glory even in this world, far exceeding what our eyes have seen or ears heard—when all shall know the Lord, from the least even unto the greatest—when the church shall arise and shine, her light being come, and the glory of the Lord risen upon her. We are told too, that "the Lord will hasten it in his time." Yet he has been pleased to say also, "I will yet for this be inquired of by the house of Israel to do it for them." Prayer is his own appointed means to draw down blessings; and if we desire great blessings, we must make proportional efforts. "Ask and ye shall receive," is the language of the Almighty.

Among the important objects which occupy the attention of Christians, we fear the rising generation do not receive a sufficient share. They are to be, under God, the future glory and ornament of the church; and if we wish them to be a "seed to serve him, a generation to his praise," it is surely our duty to bear them on our hearts before him, with "all prayer," not only in the closet, family and social circle, but in our churches.

The concert of prayer which has been for two years past observed, on the last Thursday in February, for the Colleges of our country, appears to be most happily adapted to excite the attention of our churches to this subject, and we believe these prayers have been answered. Our Saviour tells us to pray him to "send forth labourers;" and to this end it is fit that we should pray for the outpouring of the Holy Spirit on our Colleges; that our youth may thus be qualified to glorify him and advance his kingdom in the world. If Christians will only reflect on these things, and ask the Lord "what He will have them to do," the result, we think, is sure. We shall be agreed as touching this thing, and prove the Lord, if He will not open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it. Have our churches so little love to their Lord and his cause, that they will not observe this highly important concert? "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." S.

AUTHENTICITY OF THE BIBLE.

The following passage from Simpson, contains an interesting outline of the proofs of the divine Inspiration of the Scriptures.

There are four grand arguments for the truth of the bible; the 1st, is the miracles on record—2nd the prophecies—3d the goodness of the doctrine—4th the moral character of the penmen. The miracles flow from divine power; the prophecies from divine understanding; the excellence of the doctrine from divine goodness; and the moral character of the penmen from divine purity. Thus christianity is built upon these four immoveable pillars, the power; the understanding; the goodness; and the purity of God. The bible must be the invention either of good men or angels, bad men or devils, or God. It could not be the invention of good men or angels, for they neither would nor could make a book, and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity. I therefore draw this conclusion, – the Bible must be given by divine inspiration.

Religious Intelligence.

From the Sheffield, (Eng.) Advertiser.

IMPORTANT NEWS FROM THE SOUTH SEA ISLANDS.

It will gratify the public to learn that the Editor has just received letters from our townsman, Mr. George Bennett—the first dated Eimeo, January 26, 1824; the second from Huahine, May 17, 1824. The latter contains the following intelligence:—

"We are now on our way to New South Wales, in the Endeavour brig, about 70 tons burthen, but only carrying 50 tons dead weight. Our accommodations of course are very indifferent, but this being the first and probably the only opportunity of leaving the station for a long time, we thankfully avail ourselves of the gracious providence that sent her thither. We propose, by the way, to visit various islands by the south west of Tahiti, which have *just now* received the Gospel, and have thrown away their idols. We hope, also, to touch at New Zealand, where we have been very kindly and earnestly invited to visit the Church of England and the Methodist Missionary settlements."

The Coronation of the young king of Tahiti, Pomare III., took place in April last, and was made a solemn and festival religious occasion.—The king is only four years of age. His *aunt* is at the head of the government during his minority. This is a singular circumstance, because his *mother* is living, and though necessarily a personage of great influence in public affairs, her *sister*, by the usage of the Island, is virtually Queen; or, as we should say, regent. The sisters live together, with the young king, in perfect harmony. The laws of the Island, since it became christianized, were established and promulgated about four years ago; but as in the interval many things wanted settling, from the result of experience and unexpected circumstances, *a Parliament*—the first Parliament ever held in the South Sea—met for "the despatch of business" in February last. It consisted of all the families related to the kings of Tahiti and Eimeo, the governors of districts and provinces, and two persons chosen as representatives by the people at large, of every district.—The session lasted nine days. Every thing submitted to consideration was very fully discussed, and unanimously passed by the whole body.—Our friend says, "I wish you could have seen the *earnestness* and *calm deliberation*, and *good breeding* displayed in this assembly of Tahitans. They often differed much in their views, and frankly expressed their peculiar opinions, but they never interrupted one another, and when any found the general sentiment was in favour of a decision contrary to their own, after the matter had been fairly argued, they always yielded to the majority, and the votes were thus, without exception, unanimous."

Mr. Bennet, mentions having visited many islands north-west of Tahiti, which (as well as those on the south-west,) had recently cast away their idols and professed the worship of the true God. One of these (*Raivanoe*) has a population of about three thousand souls. These are a very ingenious, industrious race, and are exceedingly attached to their Christian teachers—three pious, intelligent *native converts*, belonging to the Christian Church at Eimeo. On the other two islands, there are also native teachers from Tahiti and Raietea.

We have also received a copy of a farewell letter, addressed to our friend Mr. Bennet, by the missionaries at Eimeo, on his final departure from the station.

By the same conveyance we have got a "Grammar of the Tahitan dialect of the Polynesian language, printed at the Mission press, 1823:"—a curious and admirable proof of the extension of knowledge and science, by means of those "despised and rejected" men who carry the Gospel into the "dark places of the earth," which have hitherto been "the habitations of cruelty and wickedness."

From the London Jewish Expositor.

THE JEWS.

Letter from Rev. A. M'Caul, dated Warsaw, Sept. 20, 1824.

Since my last, I have experienced little in the way of disputation with Jews, that is new or interesting. Those Jews who have disputed have brought forward old objections, and have received the usual answers. I must remark, however that but few disputing Jews visit us.—Most of those with whom we have to do, come either to hear our opinions, or directly to receive Christian instruction, there are also several infidel Jews, who feel dissatisfied with their philosophical principles, and desire to know something better. These men confess openly, that they have no peace; and our intercourse with them, is for ourselves, peculiarly instructive, as we see how little unassisted human reason can do, either in purifying the soul, or making it happy. One who formerly belonged to this class, but who for more than a year has known something of the sweetness of the Gospel, said to me lately, "So long as I was a philosopher, I changed my system every year, and yet I could not find peace in any." He is a a man of education, and of great repute here as a physician. He has been kept back from baptism by respect for his father. The latter a man 63 years of age, is now here on a visit to his son, who has laid open to him the whole state of his mind, and has been treated with the greatest candour and tenderness by his father. I have also had two long conversations with this gentleman, and must respect him as a person truly in the fear of God, and an enquirer after truth; the great stumbling block is, that he does not know himself as a poor lost sinner, but seeks to be justified by his own righteousness. I have, however, strong reason to hope, from his truly earnest state of mind, that the Lord will enable him to find the truth.—The son lately mentioned to me a circumstance which you may perhaps find interesting. He was called to attend a sick person. He found his state dangerous, and began to speak to him upon the only way of acceptance through the Lord Jesus Christ. The sick man though a nominal Christian, answered as an infidel.—The physician warned him earnestly, told him that he was only young in his experience of the Gospel, and advised him to send for one of us, but the other was too hardened. This made a very peculiar impression on me. I cannot but regard it as something uncommon to see a Jewish physician preaching the Gospel to a dying Christian. Among the Polish Jews two came lately, expressing a wish to be baptized. We told them, that they had nothing to expect but instruction; we have therefore seen no more of them. Another, an old man came out of curiosity. After some conversation, I asked him if he believed that a Messiah would come? He answered, Yes. I then asked him, what he expected to gain thereby for himself? He replied, I am now an ox dealer, and have a pretty good business; but when the Messiah comes, I shall be able to sell much more, as it will then be permitted to eat the hind quarter. Such was his hope, and there are multitudes of Jews in a similar state.

Mr. Wendt is now on a journey; and Mr. Hoff who has lately returned, will send his journal in a few days. In the last letter of Mr H. he has communicated the baptism of L——, a young Jew of unfeigned piety, and of very considerable talents. He has been two years visiting Mr. Becker and Mr. Hoff, and has for some months past, been with Messrs. Wendt, and Hoff. The account of the baptism as follows, is extracted from Mr. Hoff's letter:—"On Sunday september 5th, the service began, as usual, at nine o'clock. Mr. Wendt preached from Isaiah lix. 20. He showed 1. what the Messiah is. 2. When he should come. 3. The fruits of his coming. After the sermon, L——, with his sponsors and myself, approached the altar. The church was so full that it was with difficulty that we could get to it from the vestry.—Several persons holding situations under government were also present. Fortunately, a new built gallery was just ready, and admitted a considerable number of persons. Mr. Wendt began the ceremony with a fervent prayer. I then addressed the congregation upon the subject of the conversion of Israel; and afterwards L—.(A considerable number of Jews were present.) After this followed a catechetical examination, upon the points of the Christian faith. The manner in which he answered astonished all present. I then read a confession of faith drawn up by the candidate, and then baptized him. After the baptism, we besought the Lord God to give him grace. This was done with imposition of hands. In conclusion, brother Wendt delivered an exhortation to the congregation, and to the new convert."

Proceedings of the American Society for the amelioration of the condition of the Jews.

At the monthly meeting in January, the committee appointed to wait on Rev. Dr. Milledoller, to ascertain whether he would accept the office of Foreign Agent, to which he was designated in the month of October, reported that he had declined the appointment. Whereupon the Board appointed a special committee, to look out for some other suitable person.

The Land Committee made a long and interesting report on the subject of the sites which have been offered them for the intended settlement: and the Board have adjourned to an early day to deliberate on the selection.

Israel's Advocate.

At the same meeting an interesting letter from Mr. Marc from Frankfort on the Maine, to Messrs. Frey, Wolff, and Jadownicky of this country, was read from which it appears that, the proposed colony, is esteemed an object of considerable consequence in Europe. Mr. Marc thinks that provision should at present be made for only about two or three hundred families, that most of the settlers should be mechanics, that 1800 acres of land will be sufficient, and that the colony should be provided with a judicious and well digested constitution, and with proper persons to direct both the temporal and spiritual interests of the colonists.

Mr. M. we presume is not aware with what cheapness a tract of land may be bought in some portions of this country, nor to what advantage an extensive tract might be purchased, the value of which would be constantly increasing.—Nor is he probably aware that agriculture insures a ready and permanent livelihood. This we infer from the fact that he would have a considerable portion of the very limited quantity of land he proposes, kept in reserve for the future establishment of extensive manufactories. The letter however, manifests a commendable anxiety for the welfare of the proposed colony.

ABYSSINIAN CHURCH.

A writer in the Jewish Expositor calls the attention of its readers in England, to the subject of measures for reviving the Church in Abyssinia, and searching out the Jews who may be settled there. In the fulfilment of this design, he observes, no more effective initiatory steps can be taken than to obtain natives of the country as instructers to persons, who might, when thus qualified by an acquaintance with the language, &c. be employed there as Missionaries.

Mr. Wolf, having mentioned in some communication to the London Society, that at Jerusalem he met with an Abyssinian youth who could both read and write his own language, and who was desirous of visiting England, this writer suggests the importance of speedily effecting the measure, under the auspices of some benevolent society. "The benefit," he says, "which might result to that interesting country, if a native were supported for a time in England, by the London or Missionary Society, to supply our great deficiency in Abyssinian literature, history, and manners, would probably prove incalculable. Mean while, I would humbly suggest whether, from the seventeen natives of Abyssinia, now at Jerusalem, some more extensive and useful information, upon these topics, but especially upon the pronunciation of the Ethiopic and other native languages, might not be obtained and transmitted home by some of the various Missionaries, now resident in Palestine."

CHOCTAW MISSION.

A letter from L. S. Williams missionary, dated Goshen, Choctaw nation, Dec. 1, 1824, and published in the Pittsburgh Recorder, gives the latest intelligence from that station. The letter contains no very important details. Mr. Williams it seems removed from the *Bethel* station, on account of his decreasing prospects of usefulness there:—many of the inhabitants of that region having removed to other portions of the country. The school there, from the same circumstance, has become small; and is now managed by Mr. and Mrs. Macomber, assisted by Miss Thatcher. Goshen is 110 miles southeasterly from Bethel. The population there is comparatively dense, and the place affords a favourable opportunity for preaching, and acquiring the language. The following extract indicates a truly missionary spirit.

"Though it is now nearly eight years, since I took up my residence among the Indians, I have never seen human nature sunk so low as in this part of the Choctaw nation. The Cherokees have advanced many degrees beyond this tribe generally in civilization; but this is the darkest part of this tribe; and it is a darkness which may be felt. Their ignorance, their poverty, and their moral dissipation, can hardly be conceived by the christian public at a distance.—New discoveries of this kind are truly painful. In view of their wretchedness and barbarism, and the work to which we are devoted, we are constrained to cry out, "Who is sufficient for these things?"

"Almost every night since I have been here, I have heard their pagan songs or screams in the dance, about half a mile from the mission house. These are continued often most of the night during the winter season. The forenoon is then mostly spent in sleep; and afternoon in strolling about, till dark—when their deeds of darkness again commence. These, I have reason to suppose, are often scenes of the most unblushing licentiousness.

"I mention these facts that christians may know how to pray for this people and their missionaries. In vain do they sacrifice their property, and we our time and strength. and almost every thing of this world we hold dear, unless the Holy Spirit descend, and make the word effectual. All enlightened christians are rationally convinced of this truth, and doubtless there exists a spirit of prayer among many. But do not our christian friends depend too much upon human means? Do they not calculate with too much confidence upon such and such effects in a certain time of *their own*—and if these effects do not follow; if they do not hear of multiplied conversions after forwarding their contributions and praying five or six years, do they not give way to unbelief; and their benevolence and prayers, at least, become burthens? if it be thus, why so? Is it not an enemy that hath done this? and shall Satan prevail? Is God unrighteous that he should not hear his own elect which pray day and night unto him? Were there a general holy wrestling, and agonizing spirit of supplication in the churches, how soon, how certainly would they hear the sound of his going in the tops of the mulberry trees! O could we speak so that our brethren might hear, we would cease not to entreat them to pray, *and continue in prayer* for the outpouring of the Holy Spirit; we would exhort them to depend more simply upon the word and covenant faithfulness of God in Jesus Christ, By the word of God, by the sufferings and death of Christ, by the consolations of the Gospel, by the worth of souls, by the awful realities of eternity, we earnestly entreat all who love the Lord Jesus to be unwearied in fervent prayers for the heathen."

AMERICAN SUNDAY SCHOOL UNION.

The following notice appeared in a late number of the *Philadelphia* Christian Gazette.

Any Sunday School, or Sunday School Union, desirous of becoming auxiliary to the American Sunday School Union, must accompany the application with not less than three dollars, a copy of its constitution, and the names of its officers. The boundaries of the district which the school or union embraces, and the number of schools in that district, should be mentioned, and the *Secretary's* place of *residence* distinctly stated; and should he not reside in a post town, the one nearest his residence should be mentioned.

All communications relating to the concerns of the American Sunday School Union, may be addressed to "The Corresponding Secretary of the American Sunday School Union," except

Donations, which may be addressed to "Hugh De Haven, Jun. Treasurer;" and

Orders and remittances for the Union's publications, which may be addressed to "A. Claxton, Agent."

Letters to the President, or to any of the other officers of the Union, may be addressed to them respectively, at the "*Sunday School Union House*," No. 13 North Fourth (near Market) street, Philadelphia.

Lutheran Church in the United States.—There are six Synods of the Lutheran Church in the United States. The number of ministers of this church is one hundred seventy-eight; the number of churches is nearly nine hundred, and the number of communicants is upwards of thirty-four thousand. Two hundred and seventy-eight of the churches belong to the Synod of Pennsylvania. These churches have seventy-four ministers.

It is stated that there are ninety-six destitute churches of the Congregational denomination in Vermont.

REVIVALS.

From the Recorder & Telegraph.

REVIVAL IN JAMESTOWN, N. Y.

Extract of a letter to the Editors, dated "Jamestown, Jan. 15, 1825.

"A revival of religion has commenced, and is now progressive at this place, being confined almost exclusively to the young. A considerable number have already expressed hope in the Saviour of sinners.—The work appears to be the direct effect of the Holy Spirit, unassisted by human agency, and apparently without being "sought unto." Very interesting meetings are frequently held by youthful converts and anxious persons, and are conducted in such a manner as would become much older scholars in the school of Christ.

For the encouragement of destitute churches it may be remarked, that though for the most part we have been in the like condition with themselves, yet sermons have been read, and meetings conducted, every Sabbath, (when there was no preaching) ever since the church in this place was formed; and it is remarkable that sharers in this work are exclusively of such as have constantly attended these meetings."

REVIVAL IN BROOKLYN.

Extract of a letter to the Editors of the Boston Recorder & Telegraph, dated, Brooklyn, Conn. Jan. 25, 1825.

You will rejoice I presume, to learn that a work of grace has been experienced in this place during the past season. It commenced last spring, soon after the ordination of the present pastor. There was, for some time, a considerable degree of solemnity apparent in the congregation,—and yet no instance of special seriousness, until the latter part of May. From that time it was evident that the Spirit of God was in the midst of us. Meetings became crowded,—the word, armed with Almighty power, was carried to the heart and conscience of the sinner, and a number were heard inquiring *what they must do*—whilst others were rejoicing in hope. The work at no time was *rapid*, but there seemed a gentle *dropping*, and hope was entertained, that it was only a prelude to a more copious shower. But at the most interesting period of it, the health of the pastor failed—and as might have been expected, under an almost entire cessation of labour for weeks, the work in a measure declined.

Instances of conviction and conversion, however, continued to occur during the autumn, and there are still a few whose minds are evidently impressed. Between 30 and 40 have become the hopeful subjects of renewing grace. This work is *small*, when compared with the work of grace in many places; but when we reflect on the worth of *one soul*, we are ready to say, God hath done great things for us whereof we are glad. There never has been a revival in this place before, although we hope that good seed has been sown, and will yet spring up and bring forth fruit to the praise and glory of God.

For a number of years previous to the last, the church and society were destitute of the stated ministration of the word and ordinances of the gospel,—but we trust that this season of darkness, and trial, and sifting, has been sanctified to the real children of God.

In Springfield, N. J. a work of grace has recently commenced; and promises to be extensive and powerful. Several we understand are rejoicing in hope, and many are inquiring what they shall do to be saved.

AFFECTING FAMILY SCENE.

[The following interesting and affecting incident is extracted from an account of a revival of religion in Vassalborough, Me. recently published in the Boston Recorder.]

"It was in a wealthy and respectable family, whose kindnesses were lavished upon the ministers of the gospel as well as other guests, that two or three friends of us tarried one night of this very week. Not a member of the family professed religion, or cherished religious hope—though the externals of the gospel wanted not their support; but the savor of prayer, was somewhere in the ancestry line. At evening we bowed before God previous to retiring to rest, having spent most of the time in religious conversation; each guest seeking to persuade some member of the family to embrace the Redeemer. Something laboured in the minds of one or two of the family, though there was still no hope entertained. Next morning, after the table was cleared, we assembled for prayer, we knelt down before God, and carried the spiritual and eternal interests of the family to the throne of grace. When the prayer was concluded and we were about to rise, we suddenly heard a voice, apparently in the direction of the door, earnestly commencing another prayer, in which, without for some time knowing whose it was, we heartily joined. It was the deacon, who was passing by, and who felt as if, now the Lord was with us, he must put in a fresh petition for the dear family; and accordingly he had come in unheard, and softly kneeling by the side of us, had let his feelings burst forth, when a moment of silence had returned.—This season of devotion will long be remembered by one of the family, a son, whose high hopes and briliant prospects for this life had, till this memorable morning, absorbed his attention and solicitude. An arrow shot by the hand of the Spirit, trembled in his heart—he paused—thought, and stood convicted. Conflicting feelings rent his bosom. He saw himself to be a miserable sinner—condemned of God. This world presented no source of relief. He walked about—he paced his room, agitated and distressed, but saw not by faith, Him who tenderly calls, *look unto* ME *and be saved*. Taking up at the house of a friend, the Bible, his troubled eye rested upon the passage, *Whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted*. His heart broke—he humbled himself—he felt that it was the point of the spirit's sword, which had drawn the waters of penitence from his obduarte heart. I humble myself, oh! God, before thee. I cast myself down at the foot of the cross, to receive thy mercy. I joyfully embrace the crucified Savior. Thus felt he. It was no dream. 'It is true,' said he,—his lips quivered with fear and rapture,—'time can alone determine the reality of my hope, but I certainly have one.' His joy somehow seemed to cast such a dazzling radiance over the present, the future, and even the past, that for a time his very transgressions were lost in the blaze of glory.

We assembled in this family, after this happy change in one of its leading members, for evening prayers; and my young friend being requested to lead the devotions, he declined—his hope, he thought, was too recent—he knew not how to pray aright.—But as we were desirous that one of the family might for the first time since its existence pray to God in behalf and in presence of the family, he consented. Various earnest petitions were offered up, but when he came to his father and mother—his beloved father and mother, who had not named Christ—after pouring out a flood of tears, and feeling the rush of another torrent of affection, he could go no further. There was a pause, as touching to the soul as the silent awful presence of the eternal God could make it. Language became dumb at the immensity of the petition prefered by the child; yearning over the immortal interests of the parent. He could not proceed; and one of us took up his petition and continued to entreat mercy of God. When we arose from our knees, he went directly to his mother, laid his head in her lap, and gave vent to his struggling feelings, imploring her in the most impassioned manner to come to Christ. '*Oh mother, mother, come to Christ. Come, my dear mother, to Christ*,' said he, '*you will find him so precious.*'

If any thing can go to the heart, it is such a scene as this. Who could help weeping to see a child urging into the path to heaven a parent, who had given him birth, but long before his birth, had been an accountable and gospel called creature,—upon whose bosom he had reclined in the fragile years of infancy,—who had cherished many a tender affection towards him but among all these affections felt not that which has for its object the undying soul, and waited many a long year to receive and obey a warning from her own offspring! I bless God again, it was not given in vain. The appeal from such a source was irresistable, the Lord seemed to smile on the tender anxieties of the son; the mother was obliged to yield; and in a short time there was a new affection between them. They loved each other now, because they both loved God. Seven members of this family expressed hope of a change, during the week.

WESTERN RECORDER.

UTICA, TUESDAY, FEBRUARY 15, 1825.

The first article in our paper today occupies more room than we anticipated when preparing it for insertion——but there is so much good sense in it, that some portion of our readers, perhaps, will wish that we had been still more copious in our extracts. But in general, short articles are the most acceptable:

To Correspondents.—Two Communications, the one marked H. C., and the other anonymous, have been received—but they came a day or two too late for the present number.

We have just received the fourth number of the METHODIST RECORDER, a paper recently established at Trenton, New-Jersey. The paper is neatly printed; the selections appear to be judicious, and the original matter to be interesting. It is conducted by one Mr. Wiggins, and comes forward with a due share of clerical recommendations.

Developement of Editorial Character.—As we mentioned the appearance of the Masonic Mirror a short time since, in terms of commendation, we now deem it our duty to state, that the Rev. Editor of that paper, is beginning to show himself unfriendly to the great cause of Missions. We presume to make this statement, as deduced by fair inference from the following par-

agraph, which appears in the Mirror, of the 29th ult.

"The establishment of schools in the Chickesaw nation appears, thus far, to be successful, and to meet the approbation of their chiefs.—We hope it will continue so, but we very much doubt it; unless men of liberal views undertake the business. If men are sent among the tribes who attempt to establish some particular *dogmas* of faith, the native subtlety of the savage will prompt him to revolt with disdain. Let them be first taught the rudiments of education independently of any peculiar tenets. Give them the doctrines of natural religion; first civilize them, and then, if you please christianize them. Much prudence is required in so important a work; we have not much belief in miracles at this day, and while men are employed as teachers, who are bigotted to narrow views and principles, we think they might be much better employed nearer home."

This is quite too much for one who pretends to sustain the clerical office. Did the apostles and first christians when *they* engaged as instruments in the great work of evangelization commence by *teaching natural religion?* Or did they not determine, to *know nothing save Jesus Christ and him crucified?* And had Elliot and Brainerd and the Mayhews, who followed the apostolic example, and whose footsteps are traced by the *present* Missionaries, *no real success* in teaching the Indian tribes, what they considered as the fundamental doctrines of salvation? Facts are stubborn things, and these are directly in point. Yet after all this *Rev.* Mr. Cotting, forsooth. would strip these Missionaries of their "dogmas," and had he lived in the primitive times he would doubtless have taught even the apostles themselves a new lesson. For had the latter begun their work without teaching "*any peculiar religious tenets,*" depend upon it they never would have been *persecuted* or *stoned*, or *sawn asunder* for their imprudence.

New Tracts.—The American Tract Society have just published a tract, entitled "SABBATH OCCUPATIONS," the object of which is, to contribute something towards checking those profanations of the Sabbath, which are the subjects of such general complaint.

The same Society have also resolved to publish without delay, the "Address to Mothers," which was originally published by the Hartford Evengelical Tract Society. The Address, we have seen, and have no hesitation in saying, that it will prove every way worthy of extensive distribution. Both of these tracts are much needed.

Tracts in Hayti.—The tracts which were sent to Hayti some time since, by the New-York City Tract Society, have been favourably received by the President, as appears from a letter written (by his secretary we presume) to the Corresponding Secretary of the N. York Tract Society. The letter states, that the tracts, containing "*useful moral and religious truths*" have been distributed in the schools, &c. Perhaps there is less bigotry in Hayti, than has been conjectured.

Amherst College.—The decision of the House of Representatives, in Mass. relative to the petition for the incorporation of Amherst College, which was noticed in our columns last week, we since learn through the medium of the Recorder & Telegraph, was in *concurrence with the Senate*, the latter having voted in favour of a charter, at the last Session. There remains therefore scarcely a doubt about the final result of the bill, and Amherst may soon see herself clear of opposition. The bill provides for the Union of Williams' College, if the Trustees petition for it within seven years, the terms to be agreed on by commissioners from both boards. The Legislature may appoint Visitors; but the *charter is not to be considered as a pledge that money shall hereafter be granted.*

The last mentioned *niggardly clause* we should not have expected from so *liberal* a state of things as exists within this flourishing commonwealth. If it was inserted out of feelings of delicacy towards the rival institution, there is some excuse for it; but if it is the result of Socinian influence, it is high time for the self-styled *liberals* to adopt some different appellation. The clause in question, however, may do more good than hurt, since it will call forth public feeling in favour of the claims of the Institution.

Messrs. Clay and Kremer.—Just as our last paper had gone to press, a report reached this place that Mr. Speaker Clay had fallen in a duel. The report was false, and the circumstances that gave rise to it were as follows. An anonymous communication appeared in one of the Philadelphia papers, which cast some injurious aspersions against the character of Mr. Clay. The latter inserted a note calling on the writer of the article for his name; and engaging to give *honourable* proofs of his integrity, &c:—This drew an answer from Mr. Kremer, member of Congress from Pennsylvania, stating that he was the writer of the article alluded to; and that he was prepared to substantiate all he had said, respecting Mr. C. It was natural enough to infer from such circumstances, that a duel would be the result, and *ergo* that it had been fought; and as Mr. Clay is a man of considerable note, it would make the most staring to say that *he had fallen.* But Mr. C., it seems, *on Thursday the 3d instant* addressed the House on the subject, urging that his own character could not be a matter of indifference to the house, and requesting them to appoint a Committee of investigation, with instructions to make the requisite inquiries, and present their report. A committee was appointed, and they addressed a letter to Mr. Kremer, but he refuses to acknowledge their authority, and refuses to appear before them.

It is said that the forth coming Waverly novel, which, by the by, has been suspended for a time, is to make its appearance with Walter Scott's name on the title page! Who believes it?

Spain vs *United States.*—In selecting our matter for the last week's paper, we passed over a foreign article relative to the views of Spain towards this country, through an apprehension that the representation might prove to be a mere idle rumor. But as *some* of the papers begin already to *anticipate a war between Spain and the United States*, we now give the article alluded to, which purports to be an extract of a letter from Spain of the 7th December, published in one of the London papers.

"In my last I mentioned the American Minister having sent off his Secretary, at a short notice, with dispatches to Washington: the cause now comes out. The King, in his wisdom, formally demands of the United States to recall the recognition of the independenc of the several Spanish countries in America, under pain, in case of refusal, of issuing a royal decree *revoking the cession of the Floridas.*"

We still see nothing very important in the extract. In her present crazy state, Spain to be sure may rave at us a little: but her American colonies are too far gone to be recovered;—and if she has not force enough to regain *any* of those, it is idle for her to talk of invading or claiming Florida, which is fairly in *our* possession.

POLITICAL.

THE PRESIDENT.

The long agitated question as to the Presidency, is at length decided; and the successful candidate is

John Q. Adams.

The question was decided at a single balloting; and when the speaker declared the result, there was no appearance of excitement, and no expression of disappointment; but all seemed cheerfully to acquiesce in the choice; and the whole transaction comported with the dignity of the occasion,—so says the National Journal.

The states that voted in favour of the successful candidate were, New-Hampshire, Maine Massachusetts, Rhode Island, Connecticut, Vermout, New-York, Maryland, Kentucky, Ohio, Louisania, Illinois, Missouri.

The votes of this state stood thus,

Adams,	18
Crawford,	14
Jackson,	2

CONGRESS.—In looking over the proceedings of Congress the past week, we find little of interest but what relates to the election of President. The bill for the suppression of Piracy occupied considerable time in the Senate.—Bills for the regulation of the Post Office Department—for authorizing subscriptions of stocks to the Delaware and Chesapeak Canal Company—for the Extension of the Cumberland Road, &c. &c. came severally into discussion; but very little progress was made, and little interest was taken in the debate for the plain reason, that public feeling was all enlisted in the question of the Presidency.

The House were engaged with the business of appropriations for the present year.

On the 31st ult., the House passed a resolution calling for the Report of the Commissioners appointed to treat with the Creek Indians for a cession of their lands.

An inquiry is about to be instituted into the conduct of the Florida Judges, one of whom, though receiving a stated salary, is said to demand *fees* for his services.

LEGISLATURE OF NEW YORK.

SENATE.—Monday, February 7th, the Commissioners of the canal fund presented an able and interesting report to the Senate. The length of the Report must prevent us from laying it before our readers.

February 10th, Mr. Crary offered the following resolution which lies on the table.

Resolved, That the attorney general be requested to report to the Senate whether the banks already incorporated or any and which of them can be prohibited by law from issuing any bills or notes less than the monied value of five dollars; and also, whether the directors of such banks or any and which of them, can be required by law to execute bonds to the people of this state conditioned for the faithful performance of their duty as such directors; and also, whether the stockholders of such banks, or any and which of them, can be made by law individually responsible for the redemption of their bills.

The bill to provide for the election of presidential electors was read a third time and passed UNANIMOUSLY! The resolution to amend the constitution so as to extend the elective franchise was also read a third time and passed.

[*Alb. Dai. Adv.*

The petition from Lebanon noticed last week, occasioned some collateral debate, but there appeared to be but one sentiment as to its demerits.

Friday, February 11, The bill for the purchase of lands belonging to the Stockbridge Indians and for the relief of settlers thereon, passed in committee of the whole with amendments; the most material of which is, that the commissioner to accompany the Indians to Green Bay, shall be named in the treaty with them for the purchase of the land, instead of being appointed by the governor.

ASSEMBLY.—Feb. 8, the governor transmitted a communication to the house stating that inasmuch as the 4th section of the 7th article of the constitution prohibits ministers of the gospel from holding any office, and the military law directs that a chaplain shall be appointed to each regiment, and as it would be manifestly inconsistent to appoint any but a minister to that office, he called the attention of the legislature to the subject.

February 10th, Mr. Goodell offered the following resolution which was adopted.

Resolved, That the canal commissioners be requested to communicate to this house, their opinion on or before Saturday, at 12 o'clock, if practicable, whether or not a canal, independent of Black Rock harbor, ought to be constructed from the Erie canal, to the point where the canal from Buffalo connects with the Niagara river, together with the reasons for their opinions thereon.

The Assembly spent some time on the subject matter of the resolution.

The house then went in committee of the whole (Mr. Adams in the chair) on the bill to incorporate the seminary of the Genesee conference in Madison county, (a Methodist institution for the education of youth.) The petitioners asked to hold real estate to the value of $50,000, and that their income might be $10,000. A debate of much length arose, and the bill finally passed the committee, after limiting the value of the real estate to $6,000. The house agreed with the committee in their report 79 to 11.

Friday, February 11th, Mr. Washburn introduced a bill, on notice to amend the act concerning divorces, which, on motion of Mr. Adams, was referred to the committee on courts of justice. This bill authorizes the court of chancery and courts of equity, to grant a divorce where one of the parties is absent for three years.

Mr. Whiting gave notice he should ask leave to introduce a bill providing for levying taxes on all monied institutions hereafter incorporated for the benefit of the literary institutions of this state.

The bill authorizing the payment of certain notes, signed by Myron Holley as Canal Commissioner, which, at some time, when many of the members were absent, had been rejected by the house, was re-considered, and after some discussion recommitted to the Committee of the whole.

The Senate requested the concurrence of the house to a proposed amendment to the constitution, to extend the elective franchise. On motion of Mr. Hurlbert, it was referred to the committee on that part of the governor's message.

On motion of Mr. Redfield,

Resolved, That the joint committee on canals be instructed to inquire into the expediency of causing the survey of a route for a canal from the head waters of the Allegany river in the county of Allegany, to the Genesee river at or near Scotsville, in the county of Monroe, along the valley of Allen's Creek, through the towns of Warsaw, Middlebury, Covington and Leroy to Caledonia in the county of Livingston, and through the town of Wheatland, in the county of Monroe.

The following are among the recent petitions:

Of inhabitants of the counties of Tompkins and Tioga, in this state, and the county of Bradford in Penn. for a canal from Cayuga lake to Susquehannah river.

For a canal from Lake Ontario to Erie canal and from Erie canal to Seneca river.

Of sundry individuals in Utica, for the incorporation of a Deaf and Dumb assylum.

SUMMARY.

DOMESTIC.

A new species of Piracy.—We see by a Boston paper, that in the late discussion in the Mass. Legislature, relative to the Charter of Amherst College, Jonathan Lyman, Esq. of Northampton, among other reasons for not giving a charter, offered as an argument, that the Trustees elected the Rev. Dr. Moore, President, while President of Williams College, and invited the Rev. Dr. Humphrey, from a station of eminent usefulness in Pittsfield, to succeed him, and that this was *a species of piracy!—Conn. Obs.*

Upwards of one million eight hundred thousand dollars were coined during the last year at our mint, principally in silver. It is calculated that two millions will be coined during the present year.

At the late commencement at Charleston medical institution, the degree of M. D. was conferred on 41 young gentlemen.

The presbyterian church at Darien Geo. was nearly consumed on the 30th Dec. last; supposed to be the work of an incendiary.

A tunnel is proposed through the Alleghany mountains, for the canal from the Ohio to the Potomac which will be about four miles in length.

Mr. James Wills, who died at Philadelphia on the 22d ult. bequeathed more than $83,000 to charitable uses.

Gen. Benjamin Pierce of Hillsborough, N. H. a revolutionary officer, has recently assembled at a dinner party twenty-two of his compeers in arms. 12 of whom were at the battle of Bunker hill.

Eighty-eight thousand seven hundred and fourteen dollars and fifteen cents, has been paid out of the Treasury of the State of New York, for the destruction of Wolves, since the year 1815.

A bill is before the Legislature of Massachusetts, to suppress the sale of Lottery Tickets in that State.

Longevity of Deacons.—In addition to the statements on this subject published in our last, we find in the Recorder & Telegraph, of Saturday, a list of 17 successive Deacons in the town of Dorchester, and their average age is more than 77 years!

Four prisoners lately escaped from the Providence Jail. The first discovery of the escape was made, it is stated, by the father of two brothers, who brought his sons back to the jail on Sunday morning.

At a court lately held in Livingston county, Hopestill Bebee recovered $600 of John H. Rice, for the seduction of his daughter.

A healthy town.—No death occurred in Newport R. I. for the three weeks preceding the 1st instant—and only three persons died last month. The population is rising seven thousand.

The Secretary of the navy has recommended the construction of two dry docks; one to be located at Charlestown, Mass. and the other at Gosport, Va. The probable expense of the construction of both is estimated at about $700-000.

Exportation of Philadelphia.—It is stated that 10,000 bushels of clover seed have been, within a few months past, exported from Philadelphia to Europe, chiefly to England.

The Rev. Charles P. M'Elvain, now chaplain of the Senate of this state has been appointed Professor of Ethics and Belleslettres at the Military Academy at West Point. He is also to officiate as Chaplain.

George W. Benedict, A. M. has accepted the appointment of Professor of Mathematics and Natural Philosophy in the University of Vermont.

The chapters and lodges in the western part of the state of New-York, propose to establish a "*Masonic Seminary of Labour and learning,*" for mason's orphans. It is to consist of a farm of 500 acres, an academy hall sufficient for 100 students, and 6 mechanics' shops.—*Oracle.*

The manuscript of Lord Byron's private letters, suppressed in England by the Chancery Court, is in the hands of Messrs. Carey and Lea, of Philadelphia, who have put it to press, and will publish it shortly.

The Legislature of the State of Kentucky have lately chartered several Colleges—one for the Roman Catholics, one for the Methodists, and one for the Presbyterians. It seems that all denominations are becoming suspicious or afraid of the Transylvania University, which is patronized by the state, and which, it is generally known, is in the hands of Unitarians.

A good Example.—Alexander Wolcott, Samuel W. Dana, and Joshua Stowe, Esquires, in Middletown, together with many other respectable Magistrates in that place, have been for some time, and still are, co-operating with G. W. Stanley, Esq. the States' Attorney, to put down grog shops, and suppress intemperance.—They have refused licence to all traders who suffer drinking in their stores, and have *admonished* about fifty of their customers, according to the provisions of the Statute law. This, as might be expected, has caused some re-action; but the firmness of the gentlemen who have undertaken to enforce the law, ensures their complete success. Could similar measures be universally adopted, they would issue in the utter extermination of a vice which is spreading desolation through our country. In Middletown, as in other places, this abominable practice is confined to a certain portion of the community, and lamented by a great body of respectable citizens.—*Conn. Courier.*

FOREIGN.

EDUCATION IN MEXICO.

The following paragraph from the N. Y. Daily Advertiser, shows the influence of liberty, even in its infant state, on the progress of learning and of mind.

"A bill has been twice read before the legislature of Vera Cruz, for an establishment for religious and literary education, under the patronage and immediate inspection of the state, and supported by contributions from the several districts, each of which shall be permitted to send a number of students. The institution is intended to contain twelve professorships, on the Spanish, English, Latin and French languages, logic, moral philosophy, arithmetic, algebra, geometry, physical, political economy, constitutional law, and the principles of legislation, Roman law, *canonical* law, the law of the land, religious doctrine and morals; and lastly, drawing. The professorships are to be endowed with at least one thousand dollars, and not more than twenty-five hundred; and the professors are to be perpetual. The supreme chief of the institution, is to receive a salary, not exceeding $2500. The diplomas are to be equal to those of the universities."

Petitions have been presented to the king of Spain, from 40 principal towns, praying for the re-establishment of the Inquisition.

It is reported that a new army of reserve is to be formed by the Grand Seignior, of Asiatic troops. The Divan threatens a new campaign in the spring, but is in want of funds. The deposition of some of the richest Pachas was talked of.

An account of La Fayette's visit to the United States has been published at Paris, in a volume of some size.

The British trade to Buenos Ayres is now estimated at one million and a half sterling, annually.

It is stated that Mr. Murray, a London Bookseller, has paid upwards of 66,000 dollars, at different times, for the copy-right of Lord Byrons Poems.—10,000 copies of several of Byrons works were sold on the day they were published.

A statue of the Virgin Mary in the Cathedral of Bologna, in Spain is ornamented with 1353 diamonds, 1265 emeralds, 56 amethysts, a large topaz, a hyacinth and 372 pearls. The pedestal is enriched wih 609 amethysts.

The paintings of animals, &c. on the walls of the houses at Pompeii are in a remarkable state of preservation and the colors appear as bright as when first painted. Among them are representations of gladiators on horseback.

The Jews manifest an unprecedented readiness to receive the scriptures. In one of the continental cities of Europe, fifty Jews have been baptized and united with the christian church within twelve months.—*Oracle.*

Provisions were so scarce at Madras (India) in August last, that no less than 14,000 were daily fed from the public stores.

The government of New South Wales have introduced the tread-mill into that colony.

The losses in England by the late gale are stated to be beyond all calculation. 300 feet of Fonthill abbey were blown down, and the destruction from wind and inundation was immense both on the land and ocean.

A French writer recommends the use of potatoes, three-fourths boiled, as a substitute for soap. It is said they clean hands as thoroughly and easily as common soap—and prevent the chaps in the winter season, and keep the skin soft and healthy.

DEDICATION.

On Wednesday last, the house recently erected by the Presbyterian Society in Sangersfield, was solemnly dedicated to the service and worship of Almighty God.

The Divine blessing was implored and a portion of Scripture read, by Rev. Mr. Miller of Bridgewater; Introductory prayer, by Rev. Mr. Beardsley, late pastor of the Congregational Society in Sangerfield—Sermon by Rev. Mr. Brace of Utica, from Ps. 42: 1. 2. Dedicatory prayer by Rev. Mr. Hopkins, present supply of the Congregation. Concluding prayer by Rev. Mr. Putnam, pastor of the Baptist Church in Sangersfield. [*Communicated.*

We understand that the several parts of the service were peculiarly appropriate—that the music was well selected, and performed in a manner highly creditable to the leader and choir; that the assembly was large and uncommonly attentive; and that the house is a neat edifice in the modern style, and presents a finished simplicity which cannot fail to attract and delight the eye.

We also understand that the Congregation have given the Rev. Mr. Hopkins, a unanimous call to settle with them; and from what we learn of the character of this gentleman, we do not hesitate to say that they have made a wise choice, and should he accept their call, they will undoubtedly find him to be an able and faithful minister of the Gospel.

DIED,

In Boston, Sunday morning, Feb. 6, after a severe illness of one week, his excellency WILLIAM EUSTIS, Governor of Massachusetts.

In New-York, on Sunday evening, the Rt. Rev. John Conolly, Bishop of the Roman Catholic Church of that city.

In Winchester, (Va.) Hon. Hugh Holmes, one of the Judges of the state of Virginia, and one of the most distinguished of her citizens.

In Boston, Mr. Nathaniel Frothingham, aged 79. Few men have passed through life more respected than Mr. F. He was one of the remaining few that assisted in destroying the tea, at Boston, in the early part of the Revolution.

In Hubbardton Jan. 26, Mr. Silas Churchill, aged 65; having been a resident in the town 50 years. He was in the battle of Hubbardton; was taken prisoner; and carried to Ticonderoga, and remained there until he was re-taken. He arose on the morning of his death as usual attended to the concerns of his stock, and hired men; eat his breakfast and appeared to be in as good health as usual, until about one hour and a half before he was a corpse in his chair! "Man knoweth not his time."

Seven ordained ministers died in Connecticut the past year—the average number for several years past has been three.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31tf

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to tdke their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

J. C. HASTINGS & CO. 84 Genesee street, offer for sale,
20 Hhds. Molasses,
30 Bbls. Brown Sugar,
25 Boxes Lump Sugar, &c. &c.
With a very extensive assortment of Liquors & Wines, in Quarter Casks, and half Quarter Casks, and every article in the Grocery Line, all which are offered on the most favourable terms, and at the lowest Wholesale prices.

Utica, Feb. 8, 1825 32tf

FRESH TEAS.

200	Chests,	Hyson Skin, (various chops.)
13	do.	Hyson and Young Hyson,
21	do.	Souchong,

For sale by J. C. HASTINGS & Co.
84 Genesee street.
Utica, Feb. 8, 1825. 32

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

TAKE NOTICE.

WHEREAS Robert Griffiths, of Steuben, has appointed his son, John R. Griffiths, his lawful Attorney, to transact all his business, persons having claims will please to present their bills, and those indebted will please to make payments to the above named Attorney, at or upon the second day of February next, at Robert Griffiths' house.

JOHN R. GRIFFITHS, *Atty.*

Steuben, Jan. 24, 1825.

POETRY & MUSIC.

"Kindled only at the skies."

A HYMN

Written by JOHN QUINCY ADAMS, Esq. selected from an old collection of poems.

WHEN o'er the billows heaving deep,
The fathers of our race,
The precepts of their GOD to keep
Sought here their resting place.

That Gracious GOD their path prepar'd
Preserv'd from every harm,
And still for their protection bar'd
His everlasting arm.

His breath inspiring every gale,
Impels them o'er the main:
His guardian angels spread the sail,
And tempests howl in vain.

For them old Ocean's rocks are smooth'd,
December's face grows mild,
To vernal airs her blasts are sooth'd,
And all their rage beguil'd.

When Famine rolls her haggard eyes,
His ever bounteous hands,
Abundance from the sea supplies,
And treasures from the sands.

Nor yet his tender mercies cease,
His over-ruling plan,
Inclines to gentleness and peace
The heart of savage man.

And can our stoney bosoms be
To all these wonders blind?
Nor swell with thankfulness to thee,
O! parent of Mankiud.

All Gracious GOD! inflame our zeal,
Dispense our blessings more!
Grant us thy boundless love to feel—
Thy goodness to adore.

From the Rockingham Gazette.

ODE.

Oh! sacred star of evening, tell
In what unseen, celestial sphere,
Those spirits of the perfect dwell,
Too pure to rest in sadness here!

Roam they the chrystal fields of light,
O'er paths alone by angels trod?
Their robes with heav'nly lusture bright,
Their home the paradise of God?

Soul of the just and canst thou soar
Amidst those radiant spheres sublime,
Where countless hosts of heaven adore,
Through the unbounded fields of time?

And canst thou join the sacred choir,
Thro' heaven's high dome the song to raise,
Where seraphs strike the golden lyre,
In ever-during songs of praise?

Oh! who would heed the chilling blast,
That blooms o'er time's eventful sea,
If doomed to hail its perils past,
The bright wave of eternity?

And who the sorrows would not bear
Of such a transient world as this,
When hope displays beyond its care,
So bright an entrance into bliss!

Auld lang Syne.—A humorous correspondent of the Connecticut Journal exposes one of the existing abuses of church music in the following terms:

"You can't tell how delighted I was last Sunday, (as I passed by one of the churches, deliberating whether I should go in or not,) when I heard the organ and choir singing in full glee, one of my favourite old Scotch airs, called "*Auld lang syne.*" Sure, thought I, there is some real *fun* going on in the church. I'll go in and see what is the matter. I arrived just in time to join the latter part of the tune; and being much animated, I sang out with a pretty loud voice

"We'll tak' a cup o' kindness yet
For Auld lang syne!"

I found the people near me began to stare, and and one of my friends whispered to me that I had not got the words of the tune; I begged his pardon, and assured him that I knew "*Auld lang sin; Shall auld acquaintance be forgot,*" says I.—But you are mistaken my friend, if it *was* "*auld lang sin,*" it has been converted into a Psalm tune lately, and it is now called *Rochdale. Converted*, says I, I have heard of *converting sinners* and *converting the heathen*, but really, I never heard of converting tunes before.

Full of "*Auld lang sin,*" I went home and began to think of the matter.—A real good plan thought I. May it be carried on, and our churches will be really jolly places. I tho't there might be other tunes as well as "*Auld lang sin;*" that might be *converted* and take *christian* names with a little pains; but what was my astonishment when I found that "*Green grow the rashes O!*" would go in L. M. without any alteration, (especially if it were *christianized* by calling it *Dragon*, in honor of our neighbouring town,) and what is of more importance, our old national song of "*Yankee doodle,*" is fitted exactly to C. M. Many other tunes such as "*John Anderson my Jo John,*" "*Sandy and Jenny* and "*The Old Maid's lament,*" might all become right regular, and decently behaved psalm tunes with very little discipline."

Ridiculous as the practice is, which the writer thus satirizes, and subversive as it is, of all those peculiar associations, which are friendly to devotional feeling; it is not wanting in advocates, and some of these, if we may credit their own pretensions, are to be found in the higher ranks of cultivation. The *music*, they will tell us, *is good. They* cannot see why it is not as *devotional, and even more so*, than the existing melodies of the church, that have become *vulgar by common use.* The latter are dull and puritanical; but the former are graceful, elegant, interesting and expressive; and as for *associations*, the very term is not to be found in their vocabulary.—The music *pleases* them and that is enough; if they can only *enjoy the music*, and ease conscience by applying sacred words; it matters not, if their *thoughts*, like the fools eyes, are in the ends of the earth!

But the mischief of such a course, usually falls sooner or later, on the heads of those who are concerned in it; for, as the christian community at the present day, have in general paid too little attention to music, to enable them to discover the real cause of the disgust that is occasioned by such mismanagement, they come in time, to discredit the pretensions of the art itself, and not unfrequently to use their whole influence in bringing it into disrepute.

Formation of the Voice.—The following remarks on this important subject, will be new to some portion of our readers. They are copied from a proof sheet of the 5th edition of the Musica Sacra, now issuing from the Press.

The voice is rendered disagreeable by various circumstances. It may be too *nasal, labial, dental or guttural*, and it may be too feeble, too powerful, or too much forced. To correct the former defects, the Italians make use of the interjection *Ah!* pronounced deep in the throat, which gives the organs of voice their right position, or conformation. The English use the syllable *awe* with equal success, which gives the voice a less slender tone than is required in Italian.

Let the pupil first pronounce with his speaking voice the syllable *awe*, several times, deep in the throat, until he can recollect what position of his organs is required: and then let him be careful to preserve that position while he attempts to give the same syllable a musical utterance. This done, let him proceed with the syllables *faw, sol, law*, uttering them in a similar manner. This exercise must be often repeated throughout the whole course of cultivation; and though the result of the earliest efforts, may prove offensive to the ear, yet the voice will eventually acquire both strength and sweetness by the process, as well as free itself from every disagreeable impediment.

A strong voice is easily reduced in strength; a feeble one, if habitually exerted will gradually acquire strength. A voice which is too much forced in its appearance, needs to be confined to either a higher or lower key; yet something of this disagreeable quality is inseparable from the process of cultivation; and it not unfrequently happens, that the same voice may be formed with equal propriety on the low and the high portions of the scale.

COMMUNICATION.

To the Editor of the Western Recorder.

MR. HASTINGS:—Sir, I am happy to find in the columns of your paper occasional remarks on the subject of church music: a subject which is much neglected by almost every member of community, and especially by that portion of it, which is called christian. This interesting and delightful art, which, in its true character, is calculated at all times and seasons, to edify and animate the christian, seems almost to be forgotten in some places, and more or less, by individuals in every place. But for myself I view the cultivation of this art, as a very important object, demanding the attention of every professed disciple of Christ, and I am disposed to believe that one reason why we so often witness an uninteresting and unmeaning course of exercises in the sanctuary, is to be sought for in the indifference and inattention of christians to this subject. They of all people most assuredly are bound to sing a new song unto the Lord; and to come to his presence with thanksgiving, but how often do we find them silent, while Zion's songs are uttered by those whose hearts and voices are discordant and untuned.

I would remind my brethren that though we have many trials and afflictions in our pilgrimage it yet becometh us to be joyful in the house of our God. Our warfare will soon be completed—palms of victory await us, and we shall soon go to the heavenly Jerusalem, if found faithful, with songs and everlasting joy upon our heads.

MISCELLANEOUS.

From the Boston Telegraph.

UNIVERSALISM.

MR. EDITOR,

SIR—It seems to be the opinion of some, who say they believe the Scriptures to be a revelation from God, that the only punishment which God inflicts upon account of sin, is in this life; and that all mankind will go to heaven when they die.

Accordingly it is presumed they would say, that whether we sin or not—sin atrociously or not—die in our sins or not—believers in the doctrine of Universal Salvation, or opponents of that doctrine—they shall go to heaven when they die, and be forever with the Lord.

If this statement be correct, permit an inquirer after truth, to ask the following questions:

1. Did Christ and his Apostles undergo all the trials, afflictions, and persecutions, which the New Testament informs us they did undergo, merely to inform mankind that, if they sinned, they would endure certain afflictions in this life; but nevertheless that they should all go to heaven at death?

2. Is there the least probability in the supposition, that Christ and his Apostles would have been persecuted as they were, had they preached thus:—If you sin, you must be punished:—that is, you will meet with affliction in this life;—but sin or not, you will all go to heaven when you die.

3. Why do those who believe this doctrine, endeavour to make converts to their own system—when, if that sytem is true, their opponents are going to heaven, as well, and as soon, as they themselves?

4. Is it really a matter of fact, that those who adhere to that system, possess more comfort in the present life, than their opponents?—or do their writings bear evidence of a greater spirit of love to their adversaries?—or does their conduct evidence more of practical, scriptural godliness?

5. Why does the scripture make an evident distinction, with respect to a future state, betwixt the righteous and the wicked if they are going equally to heaven at death?

Prov. xiv. 32. "The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Phil. iii. 19. 'Whose end is destruction.'

Rom. vi. 21. 'The end of those things is death.'

Rom. vi. 22. 'The end everlasting life.'

Heb. iv. 9. 'There remaineth therefore a rest to the people of God.'

Heb. v. 9. 'He became the author of eternal salvation unto all them that obey him.'

6. If Christ and his Apostles intended to teach that all mankind are going to heaven when they die—did they not oftentimes express themselves in a very strange manner, and (according to the natural meaning of words) in direct contradiction to the doctrine which they designed to inculcate?

Matt. xiii. 40, 41, 42. 'As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom, all things that offend, and them which do iniquity—and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.' See, to the same purpose, verses 49 and 50.

Matt. xii. 32. 'It shall not be forgiven him, neither in this world, neither in the world to come.'

Mark iii. 29. 'Hath never forgiveness, but is in danger of eternal damnation.'

Luke xii. 10. 'It shall not be forgiven.'

2 Thess. i. 9. 'Who shall be punished with everlasting destruction.'

James ii. 13. 'He shall have judgment without mercy, that hath showed no mercy.'

Luke xiii. 27. 'But he shall say, I tell you I know you not, whence ye are; depart from me, all *ye* workers of iniquity.'

7. Even supposing that *by far the greater part* of mankind will be finally saved, and granting that nothing less can be a proper accomplishment of the passages of Scripture so often cited to prove universal salvation; are we not nevertheless to except those whom the scripture hath plainly excepted; and must not this be done, unless we suppose one part of scripture contradictory to another?

Now those are excepted who die in their sins. John viii. 12. 'and shall die in your sins; whither I go ye cannot come.'

Those are excepted who cannot be renewed to repentance.

Heb. vi. 4, 6. 'For it is impossible, to renew them again unto repentance.'

8. If the reasonings of Universalists are conclusive against a *state of punishment* after death, may not the same or a similar mode of reasoning be conclusive against a *state of salvation* after death? and thus lead us to adopt the old antiscriptural tenet of the Sadducees, that there is no future state either of rewards or punishment?

REFORMATION.

Having lately read in your paper a very affecting account of a person liberally educated, who fell a victim to intemperance, I send you an account of another person, the authenticity of which may be substantially relied on. Permit me to introduce the person to whom I request your attention, by the name of W——. He formerly resided in a town in the western part of this state. Here he married a young lady who lived in the same town. He soon perceived that he made to free use of ardent spirits. Believing he could not succeed in his business, which was that of a physician, unless he relinquished the practice, he removed into a neighbouring state, where he was a stranger. There he obtained business, and was so successful, that, in the course of a few years, he was able to purchase a farm, and so much other property as placed him in easy circumstances. About fifteen years after his removal, he returned to his cup with eagerness. Upon this, his employers forsook him, one after another. His property diminished—his debts increased—one writ followed another, till at length he was so reduced, as rendered him unable to provide for his family, and to clothe them comfortably. One day, sitting in his house, he looked at his wife, and was deeply affected at her appearance. He said to himself, What has brought me to this?—I cannot bear it—It is rum!—I'll never take a drop again—But if I have drank so long, if I give it up immediately, I shall die,—Then I will die!

From this time he relinquished the use of ardent spirits. For a few days he experienced pain in different parts of his body.—Notwithstanding he adhered to his resolution, after a short time his appetite for food returned, and gradually increased. His countenance changed, and he gave more and more evidence of reformation. One and another of his former patients employed him. His business increased, and in the course of a few years he recovered a part of his former property, and became a useful and respectable man.

From the above account, it appears it is not an impossible thing for an intemperate person to reform—that the best, if not the only method such a person can adopt, is to relinquish the use of ardent spirits entirely. Though some addicted to intemperance, may suppose their reputation gone, and that it is too late to reform—in this they greatly err. He who abandons the practice of intemperance, honours himself; and if he conducts himself with propriety in other respects, will enjoy the approbation and regard of the wisest and most respectable part of the community.—*N. E. Farmer.*

NATURAL HISTORY.

Cuvier lately presented a report to the academy of sciences on the state of natural history, and the increase of our knowledge in that department since the return of maritime peace the details of which are peculiarly interesting. Linnæus, in 1778, indicated about 8000 species of plants,—. Decandolle now describes 40,000, and within a few years they will doubtless exceed 50000. Buffon estimates the number of quadrupeds at about 300. M. Desmarels has just enumerated above 700, and he is far from considering his list complete. M. de Lacepede wrote 20 years ago, the history of all the known species of fishes; the whole did not amount to 1500. The cabinet of the king alone, has now above 2500 which, says Cuvier, are but a small proportion of those which the seas and rivers would furnish. We no longer venture to fix numbers for the birds and reptiles; the cabinets are crowded with new species which require to be classed. Above all, we are confounded at the continually increasing number of insects; it is by thousands that travellers bring them from the hot climates. The Cabinet of the king contains above 25,000 species; and there are at least as many more in the various cabinets of Europe. The work of M. Strauss on the Maybug, has just shown that this little body, of an inch in length, has three hundred and six hard pieces, serving as envelopes, four hundred and ninety-four muscles, twenty-four pair of nerves, and forty-eight pairs of tracheæ.—*Lit. Gaz.*

ECLIPSES IN THE YEAR 1825.

May 31.—The moon eclipsed at 7h. 6m. afternoon, to us invisible.

June 19.—The Sun eclipsed at 11h. 30m. morn. to us invisible.

Nov. 25.—The moon eclipsed at 11h. 20m. morn. to us invisible.

Dec. 9.—The Sun eclipsed, partly visible;
Beginning at 3h. 59m. } afternoon.
Sun sets eclipsed, at 4h. 33m. } noon.

MISSIONARY STATIONS.

The last Missionary Herald contains a general view of missions among the heathen, under the direction of Societies in the United States.

American Board.—Preachers of the Gospel from this country, 35; native preachers and interpreters, 5; labourers from this country, including missionaries and assistant missionaries, 64; Total, 142. Stations, 84; churches organized, 13; schools, 95; scholars, about 4000.

United Foreign Missionary Society.—Nine stations, eight of which are among the Indians of the United States. The ninth has been recently commenced In the Island of Hayti.

Baptist Board.—Eight stations—three of which are in Burmah, one in Africa, and the rest among the American Indians.

Methodist Missions.—Three stations, among the American Indians.

Episcopal.—One Station, at Oneida Castle, near Oneida Lake.

United Brethren.—Two stations, among the Indians.

Western Missionary Society.—One station, at Maumee, west of Lake Erie.

Synod of S. C. and Georgia.—One station, among the Chickasaws.

The receipts into the Treasury of the American board, from Nov. 18th to December 20th inclusive, were $3,828 28. Also 175 to the permanent fund.

From the London Jewish Expositor.

According to the Turkish accounts, the Jews who dwelt formerly in great numbers in the town of Hammah, all left the place from the following circumstance.

A Turk who was neighbour to a Jew, intended going to Mecca with his wife; and he desired the Jew to take care of three great pots of butter which he committed to him till he came back from Mecca. Two or three months after the departure of the Turk, the price of butter increased. The Jew thought he might profit by this circumstance, in selling the butter, and buying other butter before the arrival of the Turk, when it should be cheaper. The Jew's wife approved of this scheme, and he immediately began to empty the pots, and to carry the butter to market for sale. He found at length a great sum of money which the Turk had hid in the pot of butter; and when the Jew saw this, he immediately gave up the idea of selling the butter, and examined the other two pots to see whether they also contained money which was the case. Some time after, the Turk returned from Mecca, and asked to take back the butter, which the Jew gave to him immediately. The Turk then examined the pots at home and found that the gold was gone. the Turk was confounded; as he knew not how to get back his money; for the tyranny of the Turkish government is such, that the Turks are obliged to pretend they have no money, lest the government should deprive them of it. If the Turk accused the Jew to the governor, the governor might probably take the money from the Jew, and keep it himself. The Turk therefore managed in the following manner:—He bought a young monkey, which he shut up in a room in his house, and he himself fed him, and did not suffer any body else to appear before the monkey; and the Turk every time he went to feed the monkey, put on a dress like that of the Jew who took the money. After some time the monkey was quite accustomed to him, and knew nobody else; he then one day desired the Jew to send his son to him, to carry some meat to his house, as he had nobody to carry it home from the market. The Turk previously had instructed his wife that if ever the Jew's son should come, she should shut him up in a room. The Turk having sent the Jew's son, she did according to the order of her husband. The father of the young Jew waited a long time, and when his son did not return, on the night approaching, he reclaimed his son from the Turk. The Turk replied that he knew nothing of him; the Jew then went to the Cadi; the Cadi summoned the Turk before him, and asked him what he had done with the Jew's son; he replied that the son had been sent to his house, but that unfortunately, the son of the Jew had blasphemed the Deity and was thereupon immediately metamorphosed into a monkey and on that account he was ashamed to produce him. The Cadi gave orders that the monkey should be immediately brought before him; the monkey the moment he saw the Jew in the dress in which he was accustomed to see his master, sprang upon him and kissed him. The Turk addressing himself to the Cadi, said, "Do you not see how the child though metamorposed, knows his father?" The Cadi in his wisdom replied, "It is true, God is mighty above all things, and can do every thing." The Cadi then said to the Jew, "Dog, take your child and go." The Jew, however, understood the trick of the Turk, and gave back the money, and the Turk gave him his son. The Jews of Hammah concluded from this, That the Turks at Hammah were more cunning than themselves, and therefor left the town. Si non e vero, e ben trovato.

WILLIAM CLARKE'S

LOTTERY AND EXCHANGE OFFICE,
No. 53, Genesee Street, Utica.

Tickets and Shares, for sale, in Class No. 4, for Dec. 1824, to be drawn on the 6th of April next.

CAPITAL PRIZES.

2 Prizes of	$10,000		41	of	$200
3 —	5,000		51	—	100
1 —	3,082		51	—	60
17 —	1,000		1734	—	12
20 —	500				

and a great number of smaller ones. Present price of Tickets, $6. Shares in proportion.

Orders per mail (post paid) promptly attended to.

Utica, January 20th, 1825. 29

NOTICE.

THE subscriber offers for sale a TANNERY with fifty vats—a BARK MILL—FULING MILL—and ROLLING MACHINE, which go by water, with convenient buildings, all in good repair; also, a convenient dwelling House, Barn, and one acre of Land, which will be sold on reasonable terms, and the payment made easy. For further particulars inquire of the subscriber on the premises.

The above premises are four miles from the Canal. BENJAMIN FRISBIE.

Westmoreland, Dec. 20, 1824. 30tf

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

MEXICO ACADEMY.

NOTICE is hereby given, that the next quarter will commence on the 10th of November inst., under the instruction of Mr. Mason W. Southworth as principal, and Miss Maria Benham assistant. The Trustees would inform the public, that a separate apartment is prepared in the Academy for Young Ladies: and, that a boarding house, for their accomodation near the Academy, is fitted up with convenient rooms for lodging and private study: Board may be obtained for one dollar per week. It is believed that the reasonable expectations of those parents who place their children in this Institution, will not be disappointed.

Terms as follows:

For Latin, Greek, Mathematics, &c.;	$4 00, per. qr.
English Studies;	3 50 do
Painting, Map Drawing and Embroidery;	4 00 do

CHESTER HAYDEN, WILLIAM WATKINS,
OLIVER LEAVETT, ELIAS BREWSTER,
JAMES ABELL, WM. S. FITCH,
WILLIAM WILLIAMS, DAVID R. DIXON.
SETH SEVERANCE, *Trustees.*

Mexico, Nov. 4th, 1824. 23—tf

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NOT RETURNED.

The person who borrowed of the subscriber at some former period, the 2d Number of the American Edition of the Edinburgh Encyclopædia, will confer a favour by returning it as speedily as possible.

THOMAS HASTINGS.

Utica, Jan. 3, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40 Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*